

SOME  
CURSORY REFLEXIONS

Impartially made upon

**Mr. Richard Barter**

His WAY of

**Writing Notes**

ON THE

**APOCALYPSE,**

And upon his

**Advertisement and Postscript.**

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BY

**PHILILICRINES PARRHESIASTES.**

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*Dan. 12. 10. Many shall be purified, and made white, and tried: But the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.*

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**L O N D O N,** Printed for *Walter Kettily* at the *Bishops-Head* in *St. Paul's Church-yard.* 1685.

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# THE PREFACE.

READER,

**T***hat thou mayst not misinterpret what is well-meant, nor think me over-severe in exposing the odd and indeed impious Carriage of R. B. in his manner of demeaning himself in his Pretence of Writing Notes upon the Apocalypse, I will give thee a brief Account what moved me to make these Reflexions on this surprising Performance of his. I did deeply resent the gross Injury he has done, First, To the Spirit of Prophecy in the Holy Scriptures, and consequently to the whole Church of Christ, to which it is to be a Guide, and is indeed a marvellous strong Bulwark against Atheism and Infidelity. Secondly, and more peculiarly, To the Church of England. And lastly, To that Industrious and Faithful Member thereof, Dr. H. M. who has so sincerely laid out his <sup>Henry more</sup> Pains (having no Bribe in his Hand from any Party, but the meer Moments of Naked*

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Truth

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## The Preface.

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*Truth to sway him) in explaining the Visions of the Apocalypse and Daniel; and that, as for the good of the Church in general, so particularly for the just Interest of the Church and Crown of England, as well against all Fanatical Fury, as against all the Finenesses of Rome.*

*And what an enormous Outrage the first is, we may easily conceive from hence; That by the same slight that he slurs the Intelligibleness of the Visions of the Apocalypse, all the Prophecies of the Scripture may be slurred and made useless, as having no certain Sense at all, because Men have presumed to expound them differently. Which plainly is to destroy the main Strength and Glory of our Christian Religion, and that Support which is in such an extraordinary way peculiar to it; no Religion in the World being so confirmed by Completion of Prophecies, as it is. Which Completion of Prophecies does not onely strengthen the Christian Religion, but is an assured sign of the Truth of Natural Religion also, That there is a God, and Providence, and Spirits or Angels, and an Immortal Spirit in Man, and a Life to come. All which Advantages R. B. gives away in an unaccountable Freak of Scepticism,*



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## The Preface.

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*Scepticism, and an affected professing (after an operose proposing of the diverse Interpretations of Writers on the Apocalypse) that he knows not which is true. The sense of which dealing, to any man that is not shallow-witted, must needs seem an Ostentation of his singular Nasuteneſs, that when others are such Fools as to think they understand these Prophecies, he discerns that they are plainly Unintelligible, and so in an overweening conceit of his own Perspicacity and Discernment, proudly tramples upon all the Learned and Pious Endeavours of such as have attempted to find out the genuine sense of these Holy Oracles of God. Would any one take the pains so operosely to set out his own Ignorance to the World in good earnest, but that his blind and haughty Heart did project therein an esteem to himself of a peculiar Knowledge, viz. That nothing at all is to be known in Scripture Prophecies? His ineptness to which Studies, it's likely, made the doughty Rationalist divert to other Theories, and employ his fiery unquiet Spirits to the framing a Method of Theology, and so to entertain young Students with a Sack stuffed full of an infinite Number of dry Chips, sine succo & sanguine, unless besprinkled here and there*

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## The Preface.

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*with the Blood of Priscian's broken Pate. But this is something extra oleas: Let us pass to the second Injury propounded.*

*And this is against the Church of England, whom he could not but know to be an expresse Declarer against the Idolatries of the Church of Rome, as is plain out of the Homilies, and to apply some Visions of the Apocalypse to the Case: Which is very rationally done, it seeming incredible, if not impossible, that that Book of Visions setting out the State of the Christian Church from its Beginning, to the End of the World, should omit the Visionary noting of such an huge Degeneracy in the Church as Idolatry, and bloody Persecution for not submitting thereto. Whence our Church of England observing Visions so easily and naturally interpretable that way, could not miss of applying them to the Present State of Things, and declare the Church of Rome, Babylon, out of which God's People are warned to depart. Which Voice is a most plain and solid Justification for our separating from the Church of Rome. Now for R. B. to make it such an heinous thing to interpret any of the Apocalyp-tick Visions against such gross Enormities of the Roman Church, and to make such a Tra-gical*

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## The Preface.

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*gical deal ado about it, as if it were such an Inflamer of the Rage of the Romanists, that they would destroy all those that presumed to make any such Application; this Demeanour of his seemed to me to proceed out of a malicious Pique against our Church, as if he would cry Hallow to the Pontificians, to worry the Church of England, and devour it. Which, as it is a salvage Injury to our Church, so it is a gross Indignity offered to our English Romanists, who are Men of a more humane spirit, and not prone to take any more offence at our Churches conceiving their Church to be prefigured by the City of Babylon, than we do take at their deeming us Hereticks, which is as Criminal a Reproach as can be charged upon any Person. But though these be the Terms of Theological Disputants on each Side, yet Neighbourliness and Good-nature washes them out of the remembrance of both. And the fair Interpretation of these two severe Terms, Babylon and Heretick, may be onely this, That the one Party is resolved never to return into Babylon, out of which God's People are bid to depart; nor the other to forsake Rome, for danger of becoming Hereticks, till God shall give better Light. But in the mean time, though they cannot join*  
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## The Preface.

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*in a Religious Society, nothing hinders but that they may accord in common Offices of Civility and Humanity, and of hearty Neighbourliness one towards another.*

*And now, thirdly, and lastly ; For the Injury done to Dr. H. M. besides what he suffers in common with the Church of England, there seems a particular Spite vented against him in R. B. his demeaning himself thus in what he has writ in reference to the Apocalypse ; he moving a many sleeveless Questions, unseasonably, to ensnare him, and entangle him : When as there is none of them, but if wilful blindness, and natural ineptitude to these things, be no bar, R. B. might fully satisfie himself out of what the Doctor has already written. But that which R. B. seems to desire to perstringe most in the Doctor, is his great confidence of the Truth of his Interpretations in the most concerning Visions : Which R. B. his unacquaintedness with clearness of Conception, makes him the more wonder at. For certainly those that conceive things clearly and distinctly, will be confident of the Truth they discover, whether they will or no. But men that have a turbid and tumultuary Fancy and Conception, may read much, and write much, and be certain of nothing*  
*wire.*

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## The Preface.

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*when they have done; or if they seem to themselves so to be, may prove grossly deceived, as undoubtedly R. B. was in his making the Soul of Man Fire. Which Dream of his (and all men dream waking, till their pure Intellectual Faculties be sufficiently excited, out of the dull Sopour they are held in by this Terrestrial Body) proceeded in all likelihood from the furious fiery Complexion of his very Body, and overheated Spirits; and I wish the Annotator's Digression, that exposes R. B. his Folly, in meddling with Theories he was not able to master, may not have stuck in his Stomach, and so instigated him to take this opportunity of Revenge.*

*But as for the Doctor's Confidence, and his profession thereof in Matters that tend so much to the good of Mankind, to the good of the Church in general, and more particularly to the good of the Church and Monarchy of England, I shall sufficiently consider that, and the Reasons thereof, in my Reflexions; and my Preface has run out further already than I intended.*

*But by this time I hope I have declared enough to prepare thee with candour to peruse what I have cursorily writ, for the justly exposing*  
*sing*

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## The Preface.

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*the rude and vile Dealings of R. B. with the Prophecies of Scripture, with the Church of England, and particularly with the Doctor, a faithful and dutiful Son thereof; that what of Mirth, or Satyr, or Sharpness of Reproof thou meetest with, thou mayst be the less surpris'd thereby, but interpret all things candidly. And if thou chance to be pleased, I freely tell thee, It is more than I my self am, who take no pleasure in such Contrasts; but Necessity extorted it from him who is an earnest Lover of Truth and Sincerity, and a professed Foe to all Hypocrisie and Guile: But in the mean time, as thou art also a Lover of Truth,*

*Thy Hearty Friend,*

From his Study  
in *Alethopolis*,  
March 28. A.  
D. 1685.

*and Humble Servant,*

Phililicrines Parrhesiastes.

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## ~~ERRATA.~~

P Ag. 3. l. 20. for *Cor:uption* read *Corruptions*. Ibid. l. 29. for *ch. v. 1.*  
r. *ch. 1. v. 1.* p. 4. l. 18. for *Names* r. *Pains*. p. 9. l. 11. for *Οὐ γὰρ*  
r. *Οὐ γὰρ*. Ibid. for *ἀλλὰ γὰρ* r. *ἀλλὰ γὰρ*. p. 11. l. 11. for *have an r. have*  
*made an.* p. 19 l. 22. for *the World* r. *this World*.

# SOME CURSORY REFLEXIONS, &c.

## The ARGUMENT.

*The Occasion of Parrhesiastes his Writing these Reflexions. R. B. his preferring an affected ignorant Pride before humble and useful Knowledge. The Weakness and Ignorance in his Performance on the Apocalypse, a flat Contradiction to the Physiognomy of his Picture before his Book. Not want of Sagacity, but Rashness and Laziness, has made R. B. such a puzzled Creature in the Meanings of the Apocalypse. An Apologie for R. B. his bringing in several Interpretations on the Apocalypse, while ignorant himself where the Truth lies. His Discretion in not deciding, his Judgment being so grossly faulty where he does. The only commendable good Stroke in his Notes on the Apocalypse. The Disease of Scripturiency in R. B. taken notice of. His indigested Reading of many Writers on the Apocalypse, and disingenuous Presumption in flurring them before he understood them. His unskilful denying the Calling of the Jews. A swarm of crawling Difficulties that the Exposition of Dr. H. M. is unconcerned in. Some approvable Passages in R. B. his Advertisement. His absurd if not impious Humour, in acknowledging the Degeneracy of the Church to the height, and yet denying it to be predicted in the Apocalypse. Seven unapprovable Particulars noted in the said Advertisement. An Answer to the said Particulars.*

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culars.



culars. *Certain Passages in his Postscript. The Tediumness of his Writings. His uncharitable Conceit of the Pontificians, as if they bore such an ill mind against the Church of England, for the interpreting some part of the Apocalypse of the Degeneracy of their Church. That this looks like a mischievously intended Dog-trick in R. B. against our Church. His courting of Mr. Gadbury to cast his Nativity, by dropping in the mention of David Blundel and Pope Jone in his Postscript. Mr. Foulis his Opinion of the Story of that Female Pope. That the Church of England's Cause depends not on such Trifles. A serious Advertisement to R. B. his Followers, and to all other Sectaries.*

**A**fter I had the Opportunity of perusing in MS. Dr. H. More his *Paralipomena Prophetica*; so it hapned, that a Friend of mine gave me notice, and also procured me the sight of what Mr. Baxter had done upon the *Revelations*; of whom I having heard heretofore, what a confident Man he was of the *unintelligibleness* of that Book, though I was assured of the Vanity of that Confidence, yet I thought he had studied that Sacred Writing with that Care and Searchingness, that he was able to find such Flaws in what Mr. Mede and Dr. More have writ, that it might give the Doctor just occasion to enlarge his *Paralipomena*, in clearing such shrewd Difficulties as R. B. was able to propose, and rectifie, if any thing were amiss in the Doctor's Interpretations, by what R. B. had searched out by his anxious Diligence. But things have fallen out quite contrary to



to my expectation, there being nothing either in his *Notes* on the *Revelation*, or in his *Advertisement* or his *Postscript*, offered as Difficulties, but such as with reading either *Mr. Mede* or the *Doctor*, (if *R. B.* his Parts be not very low sunk) he might easily satisfy himself in.

But I perceive it was never his Intent to be satisfied in these Studies, preferring an affected ignorant Pride, before humble and useful Knowledge; nay, before the Glory of God, and a due Acknowledgment of his Care and Providence over his Church, in setting out the State thereof from the Beginning of it to the End of the World; which is incredible but he should do in this Volumn of Visions, the *Apocalypse*, which begins with the Church, and reaches to the Day of Judgment, according to *R. B.* his own acknowledgment. Wherefore that there should be no Visions touching the great Degeneracy of the Church, and of the late Reformation from such gross Corruptions, which *R. B.* himself confesses that they deserved greater Punishments than the Beast and False Prophet mentioned in the *Revelations*, (*Advertis. p. 10.*) is a thing incredible altogether, nay, I may say, impossible. Nor can all the Wars, Persecution, and Victories of the Church, prefigured in this Book, be restrained to the Pagan Empire, and the Times of the Primitive Christians: A thing which *R. B.* disowns, on *Apoc. ch. xv. 1.* where, says he, *I cannot conceive those two Learned Mens Exposition* (meaning *Grotius* and *Dr. Hammond*) *who make the Apocalypse an History in a Prophetick Stile, and say, that most or very much of it was done before it was written: And yet* to slur the Learned and Pious Labours of *Mr. Mede*,

he equally, if not more, inclines to their two senses of the Prophecies, than to the other. So inconsistent is he with himself.

And indeed he has quitted himself so sordidly and triflingly, if I may be so free as to censure the Writings of one who has writ so much, that some toying Wit may be tempted to fancy the weakness of his Performance, and professed Ignorance, a flat Contradiction to the very *Physiomy* of his Face prefixed before his Book, whose vast, *eminent*, arched Nose promises no small reach of Wit, and comprehension of Understanding: But behold the *Todcaster*. Prodigy,

——— *Lignosum structum sine flumine Pontem.*

an huge, *massie* Nose, devoid of all *Sagacity* under it.

Pains

But to vindicate R. B. and his Nose from any such slur, though he makes nothing of flurring the Learned and Pious Names of others; it is not that he wants either Nose or Wit to find out the true Sense of the Book of the *Apocalypse*, which he flurs, together with the best Interpreters, not to say the Spirit himself that writ it, in making the Sense thereof so *desperately* uncertain and *unintelligible*, and so to *signifie nothing*: but he has been, according to his own Confession, either *rash* or *lazy* in the matter, (*Advertis. p. 1.*) Forty four years ago, says he, *I studied it, I doubt, too soon*, (so do I, or at least that you did it too carelessly); and then he reckons up several Authors which he read, names some, and intimates more. And amongst those he names, are *Mede* and *Potter*; and after that he read *Mr. Durham*, *Dr. More*, *Grotius*, and *Dr. Hammond*; but withal he confesses he did it *superficially*. So that rightly to plead his Cause, it was not for want

of

of *Nose* or *Wit*, but due and seasonable *Industry* to master the Books he read, or for want of good luck or direction to betake himself to the *best* Writers in the Kind, or the *best* Pieces of their Writings, that has rendred him such a *puzzled Thing* as he professes himself. I appeal to him, if he ever was fully Master of Mr. *Mede's Synchronisms*. I dare say, his desultory and tumultuary Phancy would never be fettered to so close Animadversion. But if he had with patience and steadiness of Mind applied himself to the *Synchronistical* Part, so as thoroughly to have understood it, it is impossible but he should have avoided this foul Scepticism touching these holy Visions. But without this *Synchronistical* Skill, and the Knowledge of the *Prophetick Style*, to pretend to *understand* the *Apocalypse*, or to judge whether it be *intelligible* or no, is as fond, as to pretend to give the ~~true~~ and certain Meaning, or to be able to judge whether the said Meaning can be given, of a *Greek* or *Latin* Author, while one is very raw and ignorant in the *Lexicographical* Part, and quite devoid of the Skill of *Grammar* or *Syntax*. And this has made *R. B.* that he can only (having read a World of Authors to no better purpose), in stead of informing the Judgment of him that peruses his *Notes*, only distract his Mind with abundance of variety of Opinions, not able to decide which is Truth. Which is such an impertinent *Stuffage* of the Mind, that the Understanding is not thereby perfected, but *burdened*; and serves for no use, unless for *R. B.* his vain Ostentation of having read so many Books, though he has concocted *nothing*: Like *Marriot* of *Grays Inn* (as I remember), who was a prodigious Eater, but

neither

neither a stronger Man, nor a better Lawyer, for being such an *Helluo Ciborum*, as this other, *Librorum*.

But not to be wanting to *R. B.* in any just Defence that may excuse the matter; his producing all along so many several Opinions, is not altogether useless: For though he *himself* cannot decide what is true, yet the *Reader* may; and for this end he sets down so many Opinions, that others may decide what is true. Which is something like the Story a Friend told me, of one *Robbin*, an Hind in a Country-Gentleman's House, that could no read a Letter on the Book, but yet was earnest with the Gentleman's Son, a young Scholar, that went to School, and could write well, to teach *him* to write. To which the young Scholar saying, *Why*, *Robbin*, *thou canst not read; to what purpose therefore is it to learn thee to write? O Master*, says he, *do but teach me to write, I will get some body else to read it.* So *R. B.* has got the Faculty of Writing and Reading, or rather of Reading and Writing of multifarious Opinions, but he must leave the Office of *Spelling* out which is the truest, to some other.

That also further recommends his great Modesty, in that he so seldom takes upon him to decide; forasmuch as when he does it the most peremptorily, to any indifferent Man he must needs seem to do it most injudiciously; as in that of the Vision of the *Seven Churches* having a *Prophetical* meaning: *This*, says he, *being impossible to be proved, is rather to pretend another Revelation, than to expound this.* This is very pertly and *magisterially* spoken. But the Doctor with no less than *Twenty solid* Arguments, in his *Exposition of the Seven Churches*, has so demonstrated

monstrated there must be a Prophetical Sense of that Vision, that he may well challenge *R. B.* or any more able than he, to confute them if he can. And *Apoc.* 5. 13. he dogmatizes there again, and tells us, thole *under the Earth* are the *Antipodes*, on the other side of the Earth. As unphilosophically as magisterially decided! The *Antipodes* are no more under the Earth, than we are; both being above and equidistant from the lowest Center of the Earth. But this is pardonable in a Person so little conversant in Philosophy.

And now to shew how impartial I am, I will take notice of something that is commendable, and that I would recommend to the rest of his Fanatick Brethren, such especially as fanstie Monarchy and Political Government inconsistent with the Reign of Christ, or his Kingdom. And it is his Note on *Apoc.* c. 12. v. 10. *Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ.* Note, says he, *If Christian Kingdoms be so honourable, and called the Kingdoms of God, and the Power of Christ, and the Fall of Devils; let them better consider it, that cry them down under the name of National Churches, and would have Churches onely to be some gathered out of the Multitude.* This is the onely remarkable sincere Stroke that occurs in all his Notes on the *Revelation*, so far as I can remember, if he be therein sincere, and heartily contradict his Opinions and Practices in former times. To pass by therefore the mawkish, raw, and dough-bak'd Fancies that are scattered in his *Annotations on the Apocalypse*, I proceed to his *Advertisement*, where I will use all possible brevity that can be.

I have

I have already noted out of the first Page, how unseasonably, according to his own Confession, some Forty years ago he betook himself to the Study of the *Apocalypse*. *I doubt, too soon*, says he; and I do not doubt but *too negligently*. But then, says he, *I read Brightman, Napier, Pareus, &c. and after that, Mede, Potter, and many more, besides Dounhamus de Antichristo, Broughton, and other such; and also the Answerers of Bellarmine. He conversed with his Fellow-labourer Mr. Stevens, (during the Schism against the Church of England) who has written of it, and was much upon it in his Discourse; but I durst not be drawn to a deep Study of it. And when since I read Mr. Durham, Dr. More, &c. and Grotius, and Dr. Hammond, and many Annotators, I confess Despair, and more needful Business, made me do it but superficially.* This is his own Account of his Preparedness to write on the *Apocalypse*, when he having scrambled through a multitude of Authors carelessly and superficially, he was, for any certain sense of the main and most weighty Visions of that Divine Writing, as unresolved of the Truth of things, as when he first began. So that having nothing to deliver to satisfy the Understanding Reader, or confirm the Faith of them that want a Guide; yet, as if he laboured under the *Scripturient* Disease even to a *Tenesmus*, could not forbear to write on the *Apocalypse*, though he had nothing to write.

Wherefore, according to his own confession, the Case stands thus; That his Mind wanting those Faculties, which in the Bodily Nourishment answer to the *Concoctive* and *Expulsive* Faculty, which discernes that which is *Excrementitious* from what is  
good



good Nourishment ; he wanting, I say, this *secerning* Faculty, was not edified by the reading, or rather gutling up so many Books as he has hastily read, being not able to distinguish betwixt what was *sound Food*, and what was to be sent packing and egested as *course Excrement*. And therefore, as he has taken them in, so he has put them out all alike, or rather *vomited* them up altogether without any Digestion or Concoction ; contrary to the Boast of that considerate Writer, that excused his slow Performances with an Ὁ τοὺν ἑξαμέντων ἀλλὰ τῶν ἀκριβέστερον ἐγώ, *I am not of the number of those that vomit, but that weigh accurately what they publish to the World*. This I declare, to the end that no man may be so foolish as to think the *Apocalypse* really the less intelligible for *R. B.* his not understanding it, after his reading so many Authors about it, in his *tumultuary* and *superficial* way : When as intended *Concealment*, as well as certainty of *Revelment*, was the measure of the framing of the Visions of the *Apocalypse*. And as they are not to be understood by the lazy, perfunctory, or prejudiced Peruser of them, and of their best Interpreters ; so are they clearly and certainly to be understood by those who with diligence and humility, by those who orderly and methodically set themselves to study them, as *Mr. Mede* to his everlasting Commendation did.

And therefore he first published his *Clavis Apocalyptrica*, a little Book, but of vast moment for the right understanding of the *Apocalypse*. *R. B.* should have first so fully understood that Book, as that he might be able to judge whether his *Synchronisms* would hold or not : This is the course the Doctor

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took,

took, whereby he was enabled *as* to be assured of the truth of most of his *Synchronisms*, so to reject his placing of the Vials before the Seventh Trumpet and rising of the Witnesses, which was an unlucky mistake of Mr. *Medes*, and which therefore the Doctor has rectified in his *Synchronistical Scheme*, which *R. B.* may see in his *Epilogue* placed after his *Exposition of the Apocalypse*, where he defends the rest of Mr. *Medes Synchronisms* against the *Allegations* of *R. H.* which small Treatise, that *Epilogue*, I suspect *R. B.* never read, no not so much as superficially. But if he had read it diligently, and made himself Master of it, it is impossible I think he should remain so ignorant of these Apocalyptic Points as he pretends he is. It is the firm ground the Doctors Exposition stands upon, and we may safely challenge *R. B.* to enervate it if he can. But to read an Author superficially, and then to slight him, is like the Villany of those Men that insinuate themselves into the company of such as they have a mind to have a pretence of saying of them what they please. And thus has *R. B.* served the most Pious, Serious, and Learned Performances of the best Interpreters of the *Apocalypse*.

But what a Wooden Soul this *R. B.* has, one may further discern (*pag. 4.*) by his huge averfeness from the calling of the *Jews*, and his marvelous weak arguing against it: And yet his strait and narrow Mind hugs her self in this cold and cruddled Infidelity. And indeed *R. B.* seems to me not only to have a *Wooden Soul*, but a *Stony Heart*, which neither the Authority of the Ancient Church, which generally held that there would be such an illustrious calling of the *Jews* towards the end of the  
World



World (as you may fee in *Cornelius a Lapide* upon *Rom. 11. 25.*) nor those many Predictions of the Ancient Prophets, which plainly imply as much, nor that noble Discourse of *St. Paul* in the eleventh to the *Romans* about this Point, have been able to pierce, for the admittance of so glorious and gracious a *Catastrophe* of Gods Providence towards his own peculiar People the *Jews*, who have suffered so great and durable Calamities and Severities of Affliction from Him, who yet is stiled the God of *Abraham, Isaac, and Jacob*, and is said to have an everlasting Covenant with that People. To let go those several pertinent Passages in the *Old Testament*, we will only set before the Eyes of *R. B.* what *St. Paul* says, *Rom. 11. 25.* *For I would not, brethren, that ye should be ignorant of this Mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come, and so all Israel shall be saved.* Here *Israel* in both places is evidently opposed to the *Gentiles*, and *Israel's* being detain'd in unbelief for a time, till the fulness of the *Gentiles* come in, opposed to the *Gentiles* Belief. And this is called a *Mystery*, a great *Arcanum* of Divine Providence, concerning which the Apostle breaks out into those expressions of profound admiration, *v. 33.* *O the depth of the riches, both of the Wisdom and Knowledge of God; how unsearchable are his Judgments, and his Ways past finding out.* That this belongs to such a shriveled account as *R. B.* gives of this Chapter, is a thing incredible. So that I wonder with what Face he could put out his Notes on this Chapter to the *Romans*, after he had perused those of *Sam. Clark*; who has given so easie, Natural, and Genuine Sense of the said Chapter all along.

and of whom *R. B.* himself gives this Testimony, that he is a person of great Judgment, Piety, Integrity and Meekness, *Humility* I suppose he means, and he should have remembred in the perusing his Notes on this Chapter, *that God resisteth the Proud, and gives Grace and Wisdom to the Humble and Meek.* The want of which made *R. B.* impatient of being better instructed by his *Junior*. But that a Man so operosely and affectedly professing himself for *Peace* and *Love* should be content that God should be so *irreconcilably in Wrath* toward the Nation of the *Jews*, as to leave them in the lurch for ever, after so many *splendid Predictions and Promises* by his *Prophets*, is a sign that there is little in the bottom of that Principle in him, but that it is only an Hypocritical boast thereof. But I have run out further on this Theme than I intended.

*R. B.* his crude Indigestion of the many Books he has read, has filled the fifth, sixth, seventh, eighth, and part of the ninth Page of his *Advertisement* with a number of Objections, first bred in his Brain, and after scattered on the Paper, like so many little crawling Worms or Serpents; but such as can sting none but himself, or such as are as ignorant or more ignorant than himself: They are about the *Whore*, and the *Beast*, and the like; and he renders his Reason of producing these pretended Difficulties, *pag. 9. I mention, says he, what I have done, to tell you why I understand not the Revelations.* But by this I plainly understand, that he has not at all consider'd the Doctor's *Exposition* of the *Beast* and the *Whore*, though he pretends to have read his Books. For not one of this numerous Fry or Swarm of Difficulties do in the least enervate his Exposition

Exposition of the *Apocalypse*. But he raises Difficulties against such Authors, or Passages in them, as are most obnoxious to delude and seduce the ignorant. This seems to me very disingenuous Dealing.

But now, from his tenth Page, to the seventeenth, there are miscellaneous Matters scattered in him, of a different Interpretation, some better, some worse. The better sort are such things as these: *That Popes and Papists, that allow all those things which he sets down as the Miscarriages charged on that Church, (pag. 10.) are liable before God to greater Punishments than the Beast and False Prophet mentioned in the Revelations, &c.* And, *That Love is Christ's Work and Character, and Hatred the Devil's; and that we must avoid all unnecessary Division, Wrath, and Hatred.* And, pag. 11. *That we must not call every thing Antichristian that displeaseth us, or that the Church of Rome has used, or doth use.* And, p. 15. *To own Christ and his Gospel, and to murder Thousands or Millions in his Name, for not obeying the Pope in professing Transubstantiation, is incomparably a more aggravated Crime, than the most bloody Pagan Persecution was.* And, (p. 16.) *Christ has one diffused visible Church over the World, and the Pope made another by Usurpation and Rebellion, which was Regnum in Regno, as any Rebel might do that could get Strength to set up a Party in Power, to call himself King in some part of a Kingdom. Such an Antichristianity as this, says he, I make no doubt but the Papacy became guilty of.* And I will insert here what he says in his Notes on 2 *Thess.* 2. *I can easily see many and great Points in which Popery is contrary to the Word of God; and I am most*  
moved

moved by fuch Moral Arguments as Dr. H. More uſeth in his Myſtery of Iniquity; he means that Part which is called *Idea Antichriſtianismi*. But to return to his *Advertiſement*, pag. 16. where he ſays, *Let them prove that Popes have not been Antichriſts, that can; it's none of my Work. But if you are never ſo ſure that it is he indeed, pull him not down by calling Truths, Duty, or Things lawful, Antichriſtian; nor by telling men, that all Proteſtants are Idolaters or Antichriſtian, if they forſake not the Communion of all our Parochial Proteſtant Churches, that the Pa-piſts may re-enter into them as deſerted Garriſons, &c.*

Now let any man judge what an *Humoriſt* this R. B. is, who allowing that ſuch things are found in the Papacy that may well furniſh out an *Antichriſt*, and that are worſe than *Pagan* as to the matter of Perſecution; and whoſe Conſtitution is ſuch, that thoſe that act accordingly, deſerve greater Punishment than the *False Prophet* and the *Beaſt* mentioned in the *Apocalypſe*; and intimates, that the Doctor's *Idea of Antichriſtianism* is a right Representation of ſuch Points of *Popery* as are contrary to the Word of God; and yet will not acknowledge this *ſtrange Degeneracy* of the Church to be prefigured in a Book of Prophecies, the *Apocalypſe*, which was writ on purpoſe to ſet out the State of the Church from the Beginning thereof, to the End of the World. What can be more incredible? As many as acknowledge the groſs Superſtitious, Idolatries, and moſt ſalvage Perſecutions of the Church of *Rome*, and yet deny that they are prefigured in the *Apocalypſe*, ſeem to envy Chriſt the *Glory* of ſo faithfully and punctually predicting the State of his Church; and the Church yet unreformed, ſuch an  
excellent

*excellent Help* to her Reformation; and the whole Church such a special *Corroboration* of their Faith in God and Christ, and of a Divine Providence that watches over the Affairs of Men, and of his Church especially; and seem *peevishly* to obscure that Privilege that *Christianity* has above all other Religions in the World, the Visions of *Daniel* and the *Apocalypse* clearly understood, being the *peculiar Strength and Glory* of our Christian Religion. And therefore I must confess it has raised my Zeal and Indignation against *R. B.* his mawkish Notes on the *Apocalypse*, which look more like *prophane Buffonry*, to *rogue and abuse* so *Sacred a Writing*, than a Business of any *edification* to the People of God. And for *R. B.* his Care that those things should not be called *Antichristian* that really were not so, that was one of the Ends of the Doctor's writing his *Idea of Antichristianism*, as himself has declared in the very first Chapter thereof. And what he speaks for *Christian Love*, and against *unnecessary Division*, O that *Mr. Baxter* had had those Sentiments about Forty years ago, and that he had been as tender of unnecessary dividing from the so well constituted Church of *England*, as he would now make shew he is from the Church of *Rome*; certainly he might enjoy a more peaceful Conscience, and serene Mind. But I take no pleasure in raking into such a Sore.

The things I like not in some of these eight last Pages, are such as these. (1.) He intimates, *p. 10.* *That they that interpret Babylon of Rome Papal, turn Religion into Love-killing Faction; and they that believe such an Interpretation, hate and abhor all Romanists merely because they are such, nor have any Evidence for their Opinion, but that such or such a*  
*Private*

*Private Teacher has told them so. (2.) He conceives, That this interpreting the usual Places of the Revelations, (p. 11.) of the Papacy, that all Romanists are tempted thereby to hate us and destroy us. (3.) To make such Interpretations as these, is to add to the Sense of the Book, and to incur the Curse thereof, Rev. 22. 18. the Plagues written in the Book. (4.) He says, The Sense must needs be uncertain, where five of the wisest are of four minds. (5.) I blame not modest Conjectures, saith he, if men will but confess their uncertainty when they are uncertain, nor use their Interpreting to kindle a partial, hating, dividing Zeal. (6) I confess, saith he, I am less able to expound Prophecies than Daniel, who yet thus concludes, ch. 12. 8. And I heard, but understood not. Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. And yet, he says, he makes no doubt but the Revelation is God's Word, though he understands it not. (7.) And lastly, pag. 12. To them that say, saith he, The Pope is the Beast, the Whore of Babylon, the Man of Sin, the Antichrist, you have a shift of the contempt of his Words, as of a controverted, uncertain thing; but who knoweth not that the plain Law of God concludeth, that the Proud, the Worldly, the Malignant, the Idolatrous, Murderers, Persecutors, Liars, the Enemies of Christ's Gospel and serious Godliness, are Satan's Slaves, and shall not enter into the Kingdom of God? There is something of Good mingled in some of these Sayings; but little Good intended, so far as I discern. But I shall briefly answer to each Particular.*

To the (1.) first, I say, Here R. B. bewrays an ill Nature,

Nature ( as they that have the *Jaundies*, things seem to them yellow.) I know by experience the contrary, and the Doctors Interpretations of the *Apocalypse*, of the truth of which I am sufficiently confident, though they make the *Papal Corruptions* concerned in the Vision of the *Beast*, the *Whore* and *False-Prophet*, yet I never had the more hatred or disgust against the *Romanists* for that. But as for their *Corruptions*, I thought their being shewn them in those and the like Visions to be so lively prefigured, were the most likely way to make them reflect on their Condition, and seek timely by an *orderly* Reformation to amend it, those Interpretations ever avoiding the least shew of encouragement for such a Reformation as is to be carried on by *Popular Tumults* and the *Sword*, and suggesting also that the most effectual Instruments in the Hands of *Princes* and *Prelates* will be those that he calls the *Philadelphian Church*, who are made up of *Loyalty* to their Prince, be he of the *Reform'd* or *Unreform'd* Religion, and of an *heartly sincere Love* to all Christendom, and to *Universal Mankind*. This Spirit *Aromatizes* the Doctors *whole* Interpretation of the *Apocalypse*. But there are some Diseased Persons that cannot bear the scent of sweet Odours. Grosser Minds are for a Gross War, and Gross Revenge, which is Diametrically opposite to the Doctors Interpretations. Which it may be therefore, *R. B.* being of a more *Iron, Martial Spirit*, may be the more averse from, if *Age* has not, as he pretends, *mellowed* him into a better Mind. And as for such *Interpretations* as concern the *Papacy*, that they are onely the dictates of some *private Teachers*, the *Antichristianity* of the *Papacy* was the ge-



neral Doctrine of the *Reformed Churches*. And *R. B.* upon his *Private Spirit* adventuring to be a *Separative Guide*, has thus bewildred himself and his followers. Whenas this *Antichristianity* of the Church of *Rome* is a Doctrine own'd by the Church of *England*, and *Jewel* against *Harding* was ordered to be placed in every Parish Church. And the main things of this kind are so plain, that ordinary People are able to *understand* them, and not *believe* them *onely* because the *Reformed Churches* say so.

To the (2) second, It seems to me to be a piece of uncharitableness in *R. B.* that he should have such an harsh opinion of the *Romanists*, when they cannot but see, that it is not any *malice* in us Protestants, but the *Natural Interpretableness* of the *Apocalypse* that way, that we use those Prophetick Scriptures to *defend* our own Religion, and *convince* them of the *errour* of theirs. For my own part I think better of them, nor can I (who have so often admired those Divine strains of Morality in that Pagan Emperours Meditations, *M. Antoninus*, notwithstanding his Idolatrous Religion that could not debase his noble Nature,) forbear heartily to imbrace that Virtue, Piety, Faithfulness and Generosity that shines forth in any *Romanist* in despite of his *Romanism* that cannot suppress it. These horrid conceits of *R. B.* of Hatred and Murder from the Papists on this account are effects of *Melancholy* and *Old Age*. If the Doctor be Murdered for speaking Truth in the behalf of the Church of *England*, he will find good Company in the other World, and be bid welome by that glorious Martyr of our Church, the Pious, Wise, and Virtuous *Charles the First*; or rather our Blessed Lord Jesus, who was  
*Martyr'd*



*Martyr'd and Crucified* for us, will be ready to receive those that conscientiously suffer for maintaining his *Truth* and *Honour*. *Te believe in God, believe also in me*, saith he, *in my Fathers House* there are many *Mansions*. *If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to my self, that where I am, there you may be also.* As certainly as Christ himself after his sufferings enjoys any thing in the other State, he that *Conscientiously* suffers for him, will thereupon be happy in the other World. And who would not adventure all in one Bottom with him to whom the *Prophecies of old* have given such ample *Testimony* (besides the *History of his Miracles*, and that *Stupendious Volume of Visions the Apocalypse* imparted by him to his Church) and whom so great a part of the World acknowledge to be the *Son of God* and *Saviour of Mankind*. Certainly *Divine Providence* is more benign and faithful, than to lay such a train as to entrap the most *intelligent* and *sincere* to the loss of their lives in the World (as it fared with the *Primitive Martyrs* under the *Pagan Dragon*, and with some hundred thousands under the *healed Beast*) if there be no *Recompense* for such sufferers in the *World to come*.

To the (3) third, If to make such Interpretations as *R. B.* counts uncertain, which yet may be true, according to his own account, for ought he knows, be to add to the Book, and incur the *Plagues* written therein, what does his *Buffonry* incur in his *Notes*, that takes away in a manner all that is writ of chiefest concern for the *Instruction* and *Amendment* of the Church, *Roquing* all the most

useful Visions, and indeed all in a manner (casting away also the *Prophetical* Sense of the Seven Churches) into a meer *sapless* and *useless Unintelligible-ness*? Let him scape the *Plagues* as well as he can, he will certainly incur the *loss* of all the *precious Promises* recorded in this Book.

To the (4.) fourth, I answer; It is meer *Sophistry*, and such as whereby all *Philosophy* and *Religion* would be taken out of the World. There is the *Christian* Religion, the *Jewish*, the *Mahometan*, and *Pagan*. Here any Three disagree from the Fourth; therefore they are all Uncertain, or False. But besides this, there is a *general* Consent of *Protestant Interpreters* touching those Visions that concern the Corruptions of the *Papacy*, viz. That they are concerned therein, though some expedite the matter better than others. And *Grotius* his way, and *Dr. Hammond's*, is meer Novelty; and they may be both excused for so strangely straining their Wits for such Glosses. For *Passion* edges the *Invention*, *Hatred* as well as *Love*. And *Grotius* was deeply sensible of what he suffered from the States of *Holland*, and *Dr. Hammond* more highly and nobly concerned for that *Outrage* which was done to the most *Vertuous* and *Pious* King, and *best Constituted* Church in the World. To which Villany and Misery the *Vulgar* Expositions of the *Apocalypse* were made use of, which frightened the good Doctor into another way. But the *usual Protestant* way, *well rectified*, does *infinitely* more Service to the *Crown of England*, and the *Church*, than such forced, incredible Glosses, such as *R. B.* himself is able to confute, though he be so staggering that he can stand to nothing.

To

To the (5.) fifth, *That men should confess their uncertainty, when they think themselves uncertain*, I easily admit. But I do not think it fair, that any trouble themselves, much less the World, with what they are conscious to themselves is a meer Conjecture. For this makes but a rumble and babble in the Minds and Mouths of Men, and makes them think, because they read much, and write much, they are learned and knowing, when there is nothing but Noise and empty Fancy and Ignorance at the bottom. *Assured Knowledge, and useful*, is the *firm Food* of the Soul. *Uncertain Fancies and Opinions* are no more than superfluous and noxious Humours in a *bloated Body*. For my part, I should make a conscience in abusing the World with such *Trash*. And therefore the Doctor has openly declared, especially for the main and most useful Parts of his *Exposition of the Apocalypse*, that to him it is *most certain and undoubted Knowledge*. And his Confidence thereof he hath publickly professed, both at the end of his *Epilogue* annexed to his *Exposition of the Apocalypse*, and also in his *Preface* to his *Exposition of the Visions of Daniel*, Sect 42. And he hath invited and provoked all that he could, to find what Flaws they could in his *Expositions*: And how he hath quit himself against *S. E. the Remarker*, let the World judge; and also how well he further makes good what he hath writ, by his *Paralipomena Prophetica*. Every one is bound, before he publishes a thing, to study the Point so thoroughly, that he can discern whether it will amount any further than to a *Conjecture*, or whether it is a *firm and solid Truth*; and then if it be also *useful*, to impart it to the World; and the *more useful*,

*useful*, with the greater expression of confidence, he being assured of the Truth. And the Doctor's *Exposition of the Apocalypse* being so apparently *useful*, for the shewing the *Excellency of the Constitution of the Church of England*, it being the most choice part of the Completion of the *Prophecy of the Rising of the Witnesses*, a Church that had the Honour to be so learnedly defended by the Royal Pen of King *JAMES* the First of Blessed Memory, and to be witnessed to by the *Sacred Blood* of that *Glorious Martyr King CHARLES* the First, the most Pious and Vertuous Prince that ever sway'd Scepter in *Christendom*; a Church renowned for *singular Loyalty and Love of Monarchy*, insomuch that King *CHARLES* the Second (whose late Death we all still lament, though we are abundantly comforted in so *Gracious* a Successor) was heard to say, That the *Church of England-Men* were the *best Subjects* in the World; and lastly, such a Church as our present Gracious Sovereign King *JAMES* the Second (whom God grant a Long, Peaceful, and Prosperous Reign over us), though (for our Sins, I fear) of the other Religion Himself, yet has graciously promised to maintain and support; this doing, of His *Own* most Noble and Free Mind, which was the *only thing* that could with Reason and Equity be desired. But thus has His *Heroical* Spirit found the Opportunity to remonstrate to the World His *Right* to the Crown, not onely by *Lineal Descent*, but *Personal Merit*. I say therefore, That the Doctor's *Exposition of the Apocalypse* tending to the winning of Men to *such a Church as this*, where not onely *Truth and Purity of Worship*, but *Loyalty and Monarchy* is secured against *Republicanism, Blood,*  
and

and *Rebellion*; so that he has disarm'd the Fanaticks from either *Pretense* of *Right*, or *Hints* of *Time*, to plot their mischievous *Designs*, he having demonstrated the 1260 *days* to be passed, and the *Rising* of the *Witnesses* but a *partial* Fall of *Antichristianism*. Which things tend naturally, as I conceive, to the keeping of the *Crowns* of *Monarchs* on their *Heads*, and their *Heads* on their *Shoulders*. And therefore I say, the matter being of so mighty moment, I hope *R. B.* will excuse his Novice (who yet is somewhat older than himself, though he write 70.) whom he would tutour and instruct, if he cannot be so demure and modest as he would have him to be, in matters that are so plain to *him*, and of so mighty importance for the *Peace* and *Security* of Princes against the Fanatical Rabble, who are as mad against *Jesus Christ's Vicegerents*, as the *Jews* were against *Jesus* himself, who would have no King but *Cæsar*; nor these any *Monarchs* but a fictitious King *Jesus* of their own, and domineering *Presbytery*, or shattered *Anarchy*.

I will not be so uncharitable as to think *R. B.* seeing the Fanatical sort of Men so disappointed by the Doctor's *Exposition*, from hatching any Evil against the Church of *England* and Monarchy out of the *Apocalypse*, has been so peevish as to represent the Book, as much as in himself lies, utterly *unintelligible*, that because they can breed no *Mischief* out of it, it may prevent its doing any *Good*. The thing looks over-suspiciously on it. But I leave that to the search of his own Conscience. The latter part of his fifth Particular concerns not the Doctor, whose Expositions are onely for the evincing of Truth, and the convincing of the Conscience, against

against Killing and Slaying by the Arm of Flesh. He is for no *Division* as to *Civil Society*, nor for *Re-union* of *Protestants* with *Papists* in *Religion*, till they be better Reformed in Doctrine and Worship. But *R. B.* expresses himself so oddly in these things, as if he insinuated himself *Popishly* and *Protestantishly* affected in one Breath. Such a way of Writing, to me smells very mustily of Juggles and Hypocrisie.

And now, (6.) To that freakish and impertinent Application of that Passage of *Daniel*, I oppose the very following Verse in that Chapter: *Many shall be purified, made white, and tried, (ver. 10.) But the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.* Now whether it be the want of *Holiness* or *Wisdom* in *R. B.* or both, that he understands so little in *Daniel* and the *Apocalypse*, I leave him to consult his own Heart therein, and to consider what a pleasant thing it is to Flesh and Blood to be a *Segregative Rabboni*, and to be applauded by a Sect, though *wise* and *good* Men understand as little the Reason why, as he understands *Daniel* and the *Apocalypse*. But while he acknowledges the *Apocalypse* to be the *Word of God*, and yet to be *unintelligible*, what is it but to reproach *God* and *his Word* too at once? *Daniel* tells us better News: *The wicked shall not understand, but the wise shall understand.* And yet this vain *R. B.* affects the esteem of more than ordinary Wisdom, in pretending not to understand these Visions; else why does he take the pains to ostentate his Ignorance, and so in effect to glory in his Shame?

And, (7.) to the last, I say, The *Romanists* do  
more

more familiarly elude all those Charges of Idolatry, Murder, Persecution, Lying, and the like, charged upon them from Reason and Scripture. For to these they will answer; but since this demonstrative way by *Synchronisms*, that so plainly prove that those Visions which the Ancient Fathers interpret of *Antichrist*, necessarily fall into the Times of the *Papacy*, they have, so far as I know, ever had the Discretion to decline answering. Indeed *R. B.* tells us, That the Arguments he has writ against *Popery* in eight or nine Books, the *Romanists* have not answered; he, like a *Suffenus*, fancying they forbear to answer them till he be dead or disabled; when questionless it is because they *slight* them; or else, why is it that they have answered the ablest Champions of our *English* Church, (who yet meddle with no Prophecies) and thus declined the answering him? When the Writings of these, excel those of *R. B.* as much as the richest *Arras*, the meanest *Kedderminster-Stuff*, as one wittily has made the Comparison.

This Conceitedness of his Performance I meet with in his *Postscript*, which I have read over, thinking to meet with something new; but it is but *Crambe bis cocta*, and his Seventeen Questions so poor, that the meanest Capacity, that has any kind of propension to these Studies, may easily satisfy himself, by consulting the latest Writers touching these Points. To read *R. B.* his Writings, is as tedious to me, as to walk upon *unsound* Ground, *Quagmire*, or *Quicksand*, *Arena sine calce*; and therefore I will give my self no longer a *Fatigue*: though I cannot but take notice, how again he harps much upon that *jarring* String, where he supposes the



*Romanists* so brutish and salvage, that they will kill and murder all such as from the *Prophecies* of Scripture conclude their Church *Antichristian*; when as himself cannot deny, but what they hold and practise, is so.

What Disease of Ferocity has so tainted the Mind and Fancy of *R. B.* that he should have such horrid Conceits of the Pontifician Party in *England*? When as they and our Church of *England* Men, both of highest and lowest Degree, have lived in all Civility, Kindness, and Neighbourliness, for these many years, notwithstanding their difference of Religion, though the *Romanists* in the mean time, according to the *Language* of their Church, could not but deem us *Hereticks*, of what Quality soever we were, *Noble* or *Simple*: When as yet no Phrase, neither proper nor symbolical, imports a Man a more vile, detestable, and criminal Wretch, than an *Heretick*, with them; they adjudging them also to the worst and most reproachful Punishments, such as the most execrable *Criminals* are adjudged to: And yet I am certain our Church of *England* Men have not at all been enraged or provoked against the *Romanists*, for all this. Why then should *R. B.* have so uncharitable a Conceit of the *Romanists*, (they are *Men*, or rather *English-men*, as well as we) that they should be so enraged like *Wolves* and *Tygers* against the Church of *England* Men, though they, keeping to the *Style* of their Church, must deem the Constitution of the *Romish*, as *R. B.* himself does, *Antichristian*; and that this State thereof is predicted in Scripture? This looks as if he still retained his inveterate spite against the Church of *England*, and even now in his grunting



grunting and groaning condition, as he represents himself, as if he had one Foot in *Charon's Boat*, yet would shew us a *Mischievous Dog-trick* at the last, and excite the *Roman Wolves* (as he Fancies them, he *Cloathing them* in his own *Skin*, or as much as he can *transfusing* his own *mischievous Spirit* into them at his hour of death) to tear us and devour us.

— *Quanquam media jam morte tenetur,  
Non tamen abstinuit* —

So fierce and unreconcilable an hatred does he bear (or acts so as if he did bear it) to our Church, that the approach of the extinction of this life cannot extinguish it. But having once injured the Church, he knows how, and not the Church him, he seems desirous to follow his first blow with repeated strokes even to his last Breath. The *Finis rei* in this carriage of his, or *Natural Tendency*, is truly such: but whether it be *Finis Personæ*, I leave to his own Conscience to examine.

I will note but one thing more in this *Post-script*, which is his mentioning *David Blundel* and *Pope Jone*; which I should have omitted, but that it put me in mind of what fine sport *Mr. Gadbury* makes on that Subject in his *Cardines Cæli*, &c. which would make a Man suspect *R. B.* to have let drop this in his *Post-script* to please *Mr. Gadbury*, whom he seems humbly to beseech to give him a Cast of his Skill in Calculating Nativities. For if not, why does he conclude his *Advertisement* thus? London, 1684. Nov. 12. *Natali Authoris. Ætat. suæ 70.* It is true, he has not set down the *Hour* of his Birth: But *Mr. Gadbury*, by *Animodar, Trutina Hermetis*, or *Accidentia Nati*, by any one of these,

as well as by the *rest* will rectifie the Time to a Cows Thumb, and then will find in a trice some *Cardinal Sign* in the *Ascendent* of this great Man, *R. B.* which of all the four is least likely to be *Libra*, he having writ so much, and *weighing* so little what he writes: Or if it be *Libra*, it may denote, that in his *Balance* the *moments* of *Reason* for all different Expositions of the *Apocalypse* are of *equal weight* with him, even as the Sun at his entrance into *Libra* makes the *Day* and *Night equal*.

But as for Mr. *Blundel* and Pope *Jone*, I will refer Mr. *Gadbury*, or any other judicious Reader, to Bishop *Jewel* against *Harding*, from pag. 348, to pag. 353, and to Mr. *Foulis* his *History of Romish Treasons and Usurpations*, pag. 180. who at last concludes thus, *As for mine own Judgment, I shall wrap it up without Partiality or Passion, in this, That I am so far from being Satisfied with the Reasons brought against the being of such a Woman Pope, that I may fancy those that assert a Pope Jone afford better Authority, Testimony and Arguments, than those that deny it.* And as *Cook* in *English* has sufficiently answered *Floromondus* and the rest, so does *Maresius* in *Latine*, and *Congnard* in *French* abundantly confute *David Blundel*, though a Man of great Reading. But be it this way or that way, it shall never trouble me, and so let every Man think as he pleaseth. To which I easily say, *Amen.* For the Church of *England's* Cause against her *Opponents*, whether *Romanists* or *Fanaticks*, depends not on such *Curiosities*.

I find my self concern'd to say little more than to advertise seriously Mr. *Baxter's* followers, and in them all *Sekaries*, what a dreadful and dangerous thing

thing it is to separate from an *Authentick Church*, reformed to the *Pattern* of the *Symmetrall* or *Primitive Ages*, and to follow the guidance of a *Private Spirit*; and I shall pray God, that Mr. *Baxter* may repent sincerely, as of his former enormous sins against the *Church of England*, and the *Crown* or *Sacred Monarchy* thereof, so likewise, that he may become really sensible and ashamed of his present *Crooked Versuteness* and *Hypocrisie*, and of *Rogueing* and *Abusing* the *Divine Visions* of *John* and *Daniel* (which the Lord *Jesus* out of his Faithful Care and Providence has procured of his Father for the Guidance and Instruction of Christendom) by this his rude and profane Buffonry.

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FINIS.

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